~~C 16~~

On one occasion four Carrier Indians on their way to the coast passed a rock on the shore of a pool which is at ~~ʇɛxʇɛkwaɬχ~~ Although aware of the power supposed to reside there, they derided it by thrusting sticks below the rock and prying it way it did not show its strength by taking revenge for the insults which they offered to it. When they pulled out the sticks they were covered with snakes, and more ~~were~~ appeared from the trees and roots in the vicinity. The Carriers fled, pursued by them, and after running all day, managed to make their escape at dusk. The place still characterized by these reptiles; a recent visitor found ~~visited~~ the branches of the trees like snakes, and the very roots ~~were~~ in the form of them. The rocks in the vicinity are full of ~~snakes~~ as ~~they~~ whole neighbourhood ~~are~~ reeks with the odour. ~~of snakes.~~

2. ~~Po'tl'~~ Westone Rose: the point between North Bentinck Arm and Labouchere Channel.

Here is found a ~~the~~ most powerful one of ~~the~~ localized beings, ~~in the form of a~~ ~~mask~~. This creature comprising only a head and an arm with a mouth in the palm.

The head can be seen in rock on the point not far above the waterline, but the giant ~~arm~~ rests far beneath the surface. At times the ~~giant~~ raises its arm so that the fist upon support the head, as if the creature were pondering. On such occasions the upper part of the arm remains concealed below the water, while there is a gap of about twenty-five yards in width ~~between~~ the upraised arm and the rocky shore beneath the animal's head. If a canoe wishes to pass it can do so in safety between the arm and the shore, narrow though this channel be, but if it should take a course on the outer side of the arm the latter will crash down on the helpless craft, crushing it to splinters and driving these far beneath the surface. There has never been a survivor from a

~~3 1A~~

canoe at which this snusx has struck. The last time the arm was raised was about fifty years ago when a war party was returning to the north after raiding Tsimsian. They know the necessity of taking the inner channel so dangers are most rare, though they actually handle the mighty upraised arm. The Bella Coola firmly believe that the snusx will some day lift up the coast.

It was only a few hundred years ago that a Bella Bella learnt of the respect with which the other supernatural beings regard the snusx of West Cone Nose. The [illegible] canoe in which the man was travelling was sucked down beneath the ocean but [illegible] was admitted into as a guest to his house. The chief had invited all the underwater supernatural beings to a potlatch, and the only vacant spot was the central seat behind the fire. Between after [illegible] was sent after someone, until finally the exploring Bella Bella heard a steady thump, thump, approaching. It was the Westcoast Nose snusx, travelling on his single arm, like a looper caterpillar, his nose balanced precariously on top while the thump came every time that he brought his fist to the floor. On his entry the paintings of fish and marine animals, with which the walls and boxes were covered, came to life, cavorted around as if mad, but when the chief took his seat behind the fire they returned to their pictorial form. From this experience the Bella Bella man obtained a classic name and myth.

~~I can't~~

[illegible]

he spoke

3. The Hot Springs on Labouchere Channel where the mysterious power is that of a snake.

4. A ledge of rock projecting over the water at a point on the west side og the channel about nine miles below Kimsquit.

5. Qpa'pa'lxs, on the south side of Dean Channel, a few miles above Kwatna Inlet.

6. Snuwats, on ~~North~~ South Bentinck Arm, at a spot where the water penetrates far under a ledge of rock.

7. Nukila'xta, on the east side of South Bentinck Arm, where an enormous spider has been changed to stone. The many colours of its body can be plainly seen amid the numerous holes in the vicinity.

8. The Hot Springs on South Bentinck Arm.

9. Apparently Mt. Nusqa'lst, the highest mountain in the Bella Coola valley belongs to the same category, since in the beginning of time it was a man ~~whose~~

~~3415~~ ~~3416~~ goes on 3415

He, Nänatskwitl, a name which means "Too heavy"(1) came to earth from above at Cape Mudge. Deciding to visit Bella Coola, he stalked through the land to the site of the present Mt. Waddington. He wore a high hat around which there used to crowd two snakes that he often dressed. From where he stood, he saw the lofty mountain Xc'is in the Carrier country, which he determined to visit. At that distant period this mountain was a human being and from him Nänatskwitl obtained two wives, the name of one being Tlisla. ~~From these~~ He returned to Bella Coola with them.

Nänatskwitl knew that presently he was fated to become immobile, a seat of petrified power. He was able to choose where this was to happen, and took the site of Nusqalt, midway in the Bella Coola valley, a convenient place to overlook the origin of men. Before he seated himself into this mountain, ~~Before [illegible]~~ he determined that he would have people to visit him; accordingly he changed the axe Nuskalugate which he carried concealed some in his blanket, into ~~[illegible]~~ stone adzes, much used by the Bella Coola for axes and adzes. Until the introduction of white man's tools his wish was gratified; people came from far and near to obtain the stone. The human origin of the mountain is still remembered since it is often spoken of by its chiefly names, Nänatskwitl and Tlisla, relics of the mountain's existence as a man. This story is regarded as an origin myth, and is ~~[illegible]~~ also included in Chap V.

(1) In the sense of "so important"

no space

name appears to have been Sanutlk m. He wore a high hat around which there used to crawl two snakes whose heads frequently crossed. In course of time Alquntam decreed that he should be turned to stone, so that he became the mountain, placed midway in the Bella Coola valley so that he could overlook the doings of the people in all directions. This mountain was later used as a landing place for at least one of the early peoples, Oqsmai.

This mountain is regarded with awe by the Bella Coola on account of its great height, but it seems to lack most of the characteristics ascribed to others places where power has been petrified.

10. On Cascade Inlet there used to be a stone eagle with outstretched wings. It had come to this earth with the first people, but was petrified one day when drying its wings after fishing. Some sixty years ago part of its beak fell away. A change in the condition of any of these places had long been regarded as an omen of misfortune, so the epidemic of small-pox which soon after ravaged the coast was not unexpected.

11. Altssmos, an unidentified spot where a snuiq of the mountain was petrified. At this place there is a small pool which is the nuskasiutsta of a certain kusiut dancer.

"The Walker"

12. ~~XXXXXXX~~. cxxɛ́kam, the name both of a supernatural being and the spot ~~at~~ where ~~which~~ it is localized. This is near the large glacier which lies near the junction of the trails from Snutʻli and Täl'io; it is the largest glacier in the vicinity of Bella Coola. This being ~~was~~ is in some way connected with the glacier, which ~~was~~ is said to move its position, hence ~~its~~ the name.

About ~~one~~ half mile from the glacier there is a large rock shelter where mountain goat hunters are wont to smoke their meat. They are always careful to take with them dyed and undyed cedar-bark, and eagle down, knowing that they may come in contact with the supernatural. S metimes they hear the voice of cxxɛ́kam, a deep, long drawn-out hum, "m·····". If this sound is repeated four times it is a happy augury, but if only once it presages ill fortune. In either case some member of the party, whichever among them is ceremonially clean and is brave, blackens his face, puts on a collar of dyed cedar-bark, covered with eagle down, steps outside and says in effect, (the actual words are unimportant:

"~~Hello~~ Hail! Petrified one. In the beginning you came down from Älquntäm, from all that was wonderful and powerful. You have not changed, hence we mortals can still hear your voice. Please, may it be well with us. There is none other like you."

If the supplicant is ceremonially clean the mountain will answer "Hi·····", four times, and there will be heard what sounds like a great land-slide. Then he takes some small portions of meat, some dyed, and some undyed, cedar-bark, and eagle down and throws them on the fire.

"Please accept, oh Kusiaot, (powerful one)" he says.

Thus propitiated, ~~xxxxxxxxxxxx~~ cxxɛ́kam grants them success in hunting.

13. Spipixtnänʻi, ~~a locality~~ on the south side of the ~~Salmon~~ Dean River about one mile from its mouth. Here, in the beginning of time, Raven cast his war-knife, spta, which was turned to stone and can still be seen. Its power has likewise become localized ~~sta-tic~~ at this point.

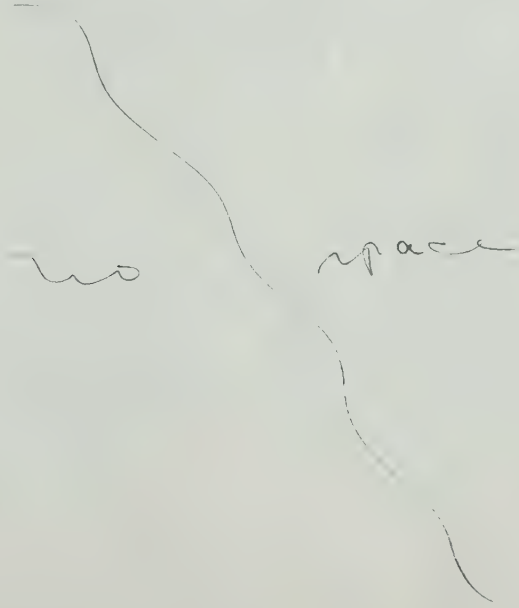
14. In the beginning of time Mt Swalex, near the Salmon River, was a man who turned to stone. Across the river is his wife, Cistsälmelst, whose ancestral name is Kamutkain, likewise petrified

In most, ~~if not all~~ of these places, a sick person can receive assistance, if he is willing to risk the consequent dangers. The first essential is that he be in a "clean" condition by the observance of ceremonial chastity. This state is pleasing to the supernatural beings, who otherwise are likely to punish ~~any~~one ~~who~~ trespassing on their haunts. The Bella Coola have not clearly formulated their beliefs with regard to these places, consequently the experiences of one individual are usually quite different from those ascribed to another. This is considered quite natural since ~~The Indian explanation for this is~~ it is assumed that the supernatural beings are able to manifest themselves in many ways. ~~although such an explanation would never be volunteered, since it appears obvious to the Bella Coola.~~

~~The~~ Sl̂ax̂l̂ekwail̂x̂ and the Hot Springs ~~xxxxxxxxx~~ on Labouchere Channel are the places which figure most commonly in the mythology.

There is a pool at the former which is Sl̂ax̂l̂ekwail̂x̂'s chamber-pot. Though not fed by any spring it is always full of clear water. If a person suffering from the virulent skin disease known as t̂l̂ok̂ul̂x̂ swims in the pool, drinks some of the water, and then vomits, he will recover.

~~But~~ Not only the pool itself, but the whole neighbourhood, is the seat of mysterious power, as the following tale describes.



Near the western end of the pool there is a rock from which, long ago, three men ~~had~~ dived and failed to return. A sick man decided to ~~try it,~~ do the same and ~~dived~~ leapt in, feet first, wearing around his chest some dyed cedar bark. He plunged through the water and found that he was standing on the roof of a ~~smoke~~ house; around ~~which~~ it, he walked ~~still under the water~~, then returned to the surface, and back to his starting point. He dived three times more, and when he ~~returned to the surface~~ emerged for the fourth time his sickness had left him. He returned to Bella Coola and told of his experience. Since that time sick people have been carried ~~up there from Bella Coola,~~ to the pool, and have dived in from the same rock, always feet first, and always wearing dyed cedar bark. All are able to feel the roof of the house, and are cured by the immersion.

The trail used by the Carrier Indians when raiding the coastal tribes passed by this lake, and on one occasion the Bella Coola, bent on retaliation, used the same ~~trail~~ path and paused to rest on the shore. They all bathed ~~in the lake~~ in the pool and asked help from the power there localized, ~~As~~ then, as they lay on the grass drying their long hair in the sunshine, ~~there rose from the pool~~ a house emerged. Slowly it floated upwards, filling the whole area formerly occupied by the water, and came to rest when it had risen to the usual height of a house. As each of the spectators gazed upon it he saw within that on which his own mind was centred. As it were in perspective he visualized his whole life, both past and future. One man saw the slaying of an enemy, another a potlatch with himself in the role of donor, another his children, and so on. To each it appeared that the house contained one image only. After a few minutes the abode sank slowly into the depths. The party went on and had great success, killing their enemies, who were powerless before them, without the loss of a single Bella Coola. It was this house that the sick people felt with their feet, and the sight of it gave the warriors phenomenal ability.

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W

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(1). See p.

~~BABE~~

spring at night, ~~though all day he lain~~ on a mat in the warm water. On the first day, ~~that~~ as he lay ~~there~~, a diminutive man, about two feet tall resembling a Bella Coola except for a short tail, appeared on a flat stone there. ~~Stone~~ It must have been a Tsimarks, such as his first ancestor had obtained. (1). ~~[illegible]~~ The little creature ran around the stone; when it returned to the starting point it stopped and was joined by a second one ~~creature~~ of the same kind. The two ran around the stone three times, on each circle stopping at the starting point; they then vanished. The next day while the patient lay in the steam he heard a sound coming from four beats of a drum and the inside of the mountain, as if a large number of people were talking calling together; and ~~four beats of a drum were called them together, it~~ he could not distinguish any actual words. This ceased, to be followed by the hissing sound of escaping steam; the spring became so unbearably hot that, ~~by inference~~, crippled though he was, he managed to crawl out. His ~~case~~ soon revived ~~returned~~, so, ~~that he wrapping~~ using his head in a blanket, he returned to the spring. ~~was carried back~~. The water was still unpleasantly hot on his body and legs, but ~~his head~~ the covering protected ~~by the blanket was comfortable~~. The same phenomenon occurred on the two following days. ~~After~~ Four days later ~~treatment~~ he was well enough to walk and was brought home. ~~On this occasion~~ During treatment he saw supernatural beings, and is still hoping for a further revelation that will make him a shaman. He believes that this would have been granted to him if his friends had ~~had sufficient courage to~~ allowed him to remain in the spring over night.

During his four days immersion he ate nothing, and his only nourishment was a little mountain goat ~~grease~~ fat, which he did not swallow but the juice of which he rubbed ~~himself~~ with a ~~head~~ stick. ~~blood sacrificing~~. At least such cases, ~~of course~~, for one year ~~afterwards~~ he refrained from sexual intercourse and the eating of unsmoked salmon. Failure to observe these taboos would have caused his death.

According to another account the creature which visits a patient lying in the Hot Springs is a ~~BABINK~~,

(1). See p.

~~3423~~

a hairless animal, about as large as a small mouse, with legs so short that its belly almost scrapes the ground, no tail, and a large head with glass like eyes. The whole appearance suggests an enormous walking snake. This animal approaches the patient, as he lies on a flat stone, (1) one of which is provided for men and one for women, in the spring, and takes a bite from wherever the sickness is situated. No wound can afterwards be seen but the ailment is carried away with the biting. If the patient should lack courage and endeavour to escape he would soon die.

Others of these animals of the same or similar variety have been seen about forty miles up the Bella Coola valley. ~~The father of a girl now living there, saw~~ About thirty years ago, more were seen two near the entrance to Double Mountain. The last Bella Coola to see these animals left stuck one horn on, armed with a light shot-gun. He followed the trail to the interior and was crossing the bare mountain, Kotsnk, about 40 miles from the sea when he decided to turn aside to shoot some of the duck which bred in vast quantities on the small lakes near the top of the mountain. As he stalked through the grass he heard a rustling, and crawled so that he could get a better view of the place whence it came he saw two Kwink which were catching ducks with their long tongues which they kept shooting out from their mouths. After watching them for some time the man returned to the camp without disturbing them. This man has recently died. In former times they were more common, but one was seen not many years ago by a Carrier Indian. According to other informants, no one knows what ~~is the~~ supernatural visitor comes to the ~~Hot Springs~~ spring since it always appears at night, and any one who is rash enough to look at it dies immediately. A sick patient lies still, with eyes closed, while ~~his supernatural visitor~~ he is massaged him back to health.

Another informant, ~~has seen~~ in the habit of bathing at this spot to get a pot of water for his tea while fishing for one of the canneries.

(1). There are two of these, one used by men and the other by women.

He drew ~~this water~~ it from a small trickle which emerged from the rock near the spring. On one occasion when he ~~had~~ put his pot in, ~~to~~ ~~the flow~~ the flow stopped but recommenced on his withdrawing it. ~~Is it suddenly stopped, but as soon as he took away his pot the flow recommenced.~~ Thinking this a mere accident, he reinserted ~~the~~ this vessel only to have the ~~flow~~ water cease again. ~~discontinue.~~ When this had happened four times, ~~a number which to Bella Coola has a peculiar significance since many supernatural acts are four times repeated,~~ he realized that the cessation had been intended by some supernatural power.

"~~Hello~~ Hail! Powerful one", he called out. "I understand you now."

He ~~realized~~ knew that it ~~was~~ must be some creature within the rock which had stopped the flow, not wishing ~~the water~~ it to be so used, and since that time he has obtained his water elsewhere.

Leaving these tales of the past which reek of the supernatural and ~~also~~ passing from the experiences of men of sensitive, imaginative disposition, it is possible to describe the methods commonly employed by the Bella Coola when wishing to take advantage of the curative properties of these localities. In cases of serious illness is common for a sufferer to make the rounds of all five places located on the ocean. This was done, for example, by the father of ~~the~~ an informant who had seen what he took to be a Spring Salmon in an inland stream where no ocean salmon should have been. He was foolish enough to leap in to catch the ~~salmon~~ fish which was really a s'siutl, and as it rushed past him it brushed his legs. From its malign touch ~~his legs~~ they became as if tied together at the knees so that he could hardly walk. When all other cures failed he bathed in all the healing places on the coast, and was cured by the time he had returned to Bella Coola.

Before embarking on such an expedition, a patient must observe continence for at least three months, and continue this after his return otherwise he will die. It is wise to start at Snuwats, on South Bentinck Arm, proceeding from there down South Bentinck Arm, across Labouchere Channel, and toward Kimsquit, since in this way the patient travels sunwise, increasing the potency of his efforts.

At Snuwats there is a ledge of rock that projects out over the water; ~~and~~ the patient dives out through a hole ~~in the ledge, out~~ into the fiord.

From this point he proceeds to Nakila'xta, on the east side of South Bentinck Arm, about one half mile above Hot Springs. ~~Here there is a spider of enormous size and many colours~~, This is the place of the giant, many coloured spider, turned to stone, Among its legs there are numerous holes in which the patient lays pieces of his clothing, taken from the part of the body affected, with a stick saying, as he does so;

"Please, Powerful One, help me to return to strength".

The third place of curing is the Hot Springs on South Bentinck Arm, Ixpe'xam. Here the patient lies in the hot water and leaves portions of his worn clothing as some sort of vague offering to the being there. ~~The writer found that~~ The Bella Coola have no clear conception as to why the clothing is left; apparently they had never considered whether it was actually of service to the being, it appeared more as a ritual act carried on from great antiquity.

Leaving South Bentinck Arm the patient proceeds to the Hot Springs on Labouchere Channel, the characteristics of have already been described. The final place visited is Anuxwalm, on the west side of the channel about nine miles below Kimsquit. Here the ocean penetrates far under a ledge of rock. The patient is lowered through a vent about six feet in diameter till he stands on a rock at the edge of the sea in a kind of a cave. He ~~hurry~~ here unties the rope, dives into the water, through the entrance to the cave, and is picked up by a waiting canoe on the open fiord. If he is to recover, he feels as he dives, the scraping of some rough skinned animal against his side. No one knows what ~~animal~~ this is, perhaps a fish about seventy yards in length which was seen near the place about fifteen years ago. If ~~the patient~~ a person is too ill to make the dive unaided, a stick is forced through the entrance to the cave from the open fiord, with a rope attached. The patient who has been lowered to the ledge from the upper air, is then tied firmly to the stick and hauled out ~~through the entrance to the fiord~~. Before leaving, shreds of his ~~the patient's~~ clothing are always left at the entrance to the cave in payment to its supernatural occupant for his assistance.

The method of curing at the spot Ălt'ssmos, differs from those previously described since it is ~~x~~ only the man whose repository ~~nuskasiutsta~~ is there who is able to exercise the power. Patients whose flesh has become rotten are carried there and he scrubs their bodies, in the water, with all kinds of prickly bushes. This man is not a shaman, his power rests solely on the fact that this curing place is his repository ~~nuskasiutsta~~.

Finally, in dreams a man is sometimes carried away to one or other of these curing places, or to several of them, and is there given the power of a shaman. It will be noted that this method of acquiring the power differs from those previously described, but his functions are the same as those whose power has been obtained in the usual manner.

At ʻxxʻkam the virulent skin disease tlokʻlx can be cured.(1). This is caused by a morsel of cohoe salmon or fern root passing from the mouth up into the head, instead of down into the stomach. The Bella Coola have only slight knowledge of anatomy, and by "head" ~~they~~ probably mean the passage connection ~~the~~ mouth and nose. In this spot the food becomes a toad egg, hatches into a tadpole, and finally transforms into a toad. If a shaman is called on immediately he can remove the reptile by thrusting his finger up the nasal passage and banging down on the patient's head. But if he delays ~~lealys~~, the ears and nose become clogged, the hair falls, and the flesh on arms and body ~~xxxxxxx~~ wastes away until the skin is shrivelled. Then the only hope is to visit ʻxxʻkam.

Friends of the sufferer carry him to the spot and place him in an ice cavern, roofed by the glacier itself, and then retire to the rock shelter half a mile away. Here he must lie alone, without food, for four days. If he is in a pure condition from the observance of chastity, he then feels the earth shake and hears a sound like a mighty land-slide, though those waiting in the cave cannot hear it. If the patient is frightened and tries to flee, he will die, but if he lies still he will be able to spit out the dead toad, or it will become so soft that it will drip from his nose. He then washes in the stream that flows through the ice-cavern, thus completing the cure. The malady will return unless chastity is practised for one year.

(1). In its earlier stages it can be treated elsewhere, see p. 817.